

The mirroure of
friendship:

both how to knowe a
Perfect friend, and how to
chooſe him.

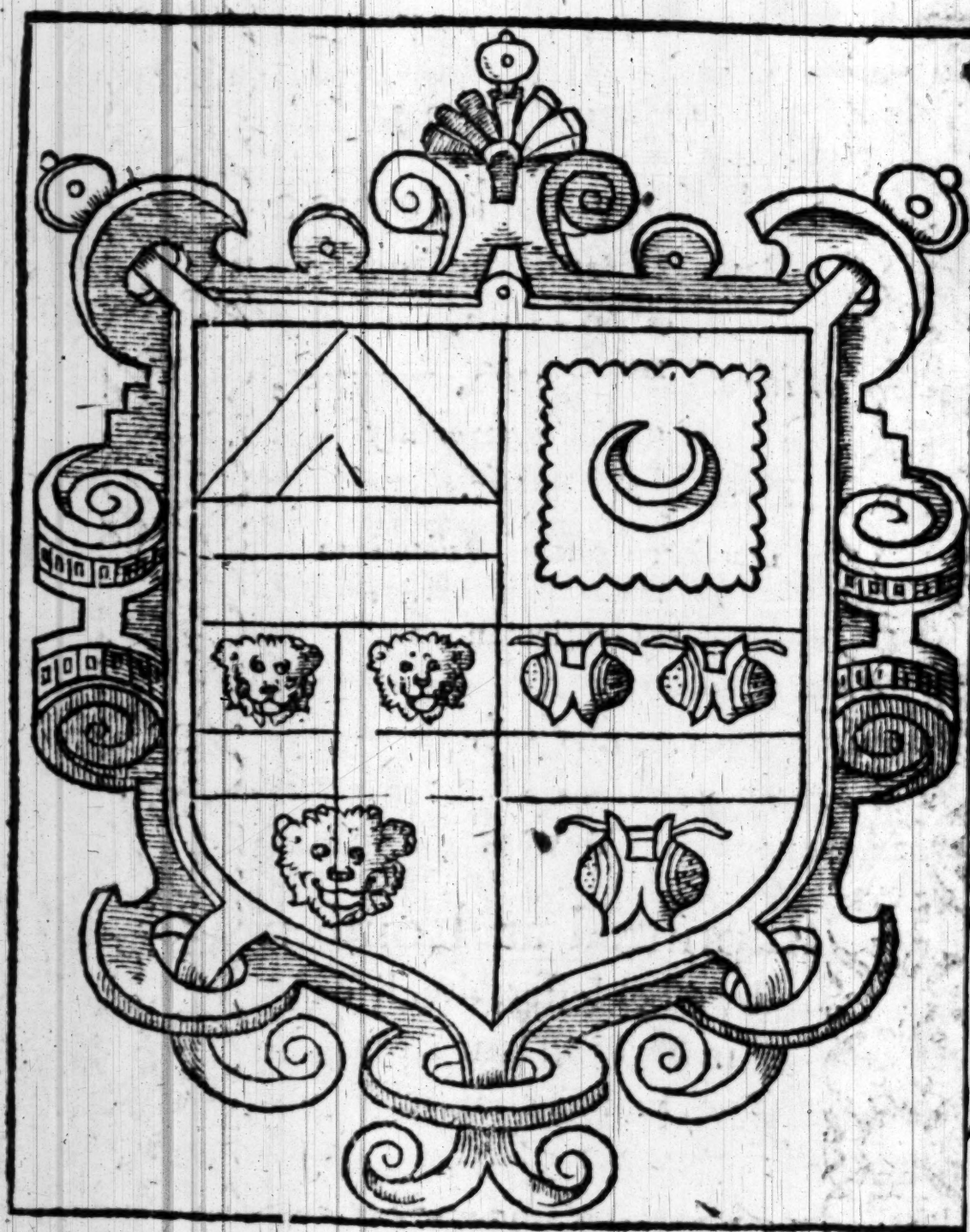
With a brieſe treatiſe, or caueat,
not to truſt in worldly
proſperitie.

Translated out of *Italian* into
English by Thomas Breme
Gentleman.



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1584.



To the worshipfull Mai-
ster Thomas Kyrton esqui-
er, chiefe common Sergeant of the citi-
tye of London, A l. wisheth increase of world-
ly prosperity, and after this life, that he
may enjoy the heauenly felicity.



Great is the force of Ver-
tue, (worshipfull) which
causeth those that there-
with are beautified, ofte
times to be praised, lo-
ued, and wondred at: e-

uen of such as neuer sawe them. Among
which golden number (for there be not ma-
ny such now living in this our iron age)
I cannot but deservedly account your wor-
ship: hauing heard you so notably com-
mended and well spoken of, not so much
for your very good naturall inclination,
as for your other extraordinary dispositi-
ons of vertue: and namely for your liberal-
tie, curtesie, and affablenesse towards all
sortes and degrees of people. These with o-
ther your honest and rare qualities: as your
vpright dealinge and iuste demeanure

A. y

in

The Epistle

in ciuill affaires, are meanes that neuer
faile to purchase fauour among the wel
inclinans: and therefore being in you both
so manifest and manifold, they cannot but
giue grace among the wel disposed. In
consideration whereof, I among the rest
(as one of the most that may doe least) haue
reuerenced your name, and often haue
wished some iuste occasion to befall me
whereby I might finde the meanes to testi-
fie that good will in open action towards
your worshippe, which a long time in se-
crete cogitation and thought I haue borne
to so good a Gentleman. And now (in a
happie time be it spoken) I haue taken
oportunitie, as conueniently it fell out, in
signification of my foresaid goodwyl, which
is far inferior vnto my slender and
weake abillity, to vndertake the presen-
ting of your worship with this small dis-
course, being a mirrour, or looking glasse,
wherein all are aduertised and taughte,
not only what dueties of humanitie the
most excellent name of friendskippe doth
mutually require; and would continually
to

Dedicatory.

to be practised among men: but also what
course a man is to keepe and take in the
election and choise of a friend. In herein
such as he wise will (no doubt) be circum-
spect: knowing that a faithfull and in-
ward friend is to be reckoned one of the
most precious ornaments and necessary in-
struments belonging to this our variable
life, and that without it (no more then
the body of man without sinewes and ioynts
the societie of men cannot consist. Thus
much in breuitie, touching the argument
of this booke, by way of induction to the
treatise it selfe: which because it will
sufficiently commend it selfe to those that
be of iudgment able to discerne, I will con-
ceale whatsoeuer I might most iustly re-
cord in praise thereof. Beseeching your
worship, whome (among all other) the rea-
sons afore said haue moued me to choose
for the countenancing of the same, being
(I must needes confesse) in respect of the
valure vnworthy, but in consideration
of the vse most worthy to be dedicated vnto
your worship: perswading my selfe, that

The Epistle

you are none of those that esteeme the price of thinges by their outward barke, but by the inward pith : for the eie may faile in iudging, but the minde (if it be not distempered) doth seldome misse. Receiue this litile treatise therfore (I beseech you) with fauour answerable to my good will , and as your leasure shall serue, bestowe nowe and then an houre or twaine in the reading therof : which if it please you to doe, I doubt not but you will like well of the labour : and besides the honest recreation which it affoordeth, applye what your iudgment maketh choise of, vnto your priuate vse. And thus wishing prosperitie to your worshippe, acceptation to this my gifte , and a good opinion of the giuer . I conclude: hoping that mine honest wish shall not bee voyd of an happie issue and successe.

Your worships, most humble
to command, Abel leffes.

A Preface to the gentle Reader.



Good Reader, considering that in these dayes there is such vnssteady friendship amongst many, that it is hard to finde a perfect and true friend: for now friendly wordes are common, but when friendship commeth to the touch or prooffe, the alteration is maruailous: yea and sometimes so dangerous that of friendes in wordes they will become enemies in deedes: for many that will be accounted as friendes, if a storme of aduersitie or a tempest of troubles fall out to those they haue professed friendship vnto, they vtterly withdrawe their good wils, and become so cold, that no regard is had at all of their former professed good wils. I haue therefore in breife: discourse shewed thee the true duetie of one friend to another: and partly howe to knowe, and chuse a good & perfect friend, and also not to trust in the prosperities of this world: which I desire may be vnfainedly practised, and followed by those that seeke to preferre vertuous, honest, and lawfull amitie. Thus I commit you to the discourse, intreating thereof as followeth.

A. P. Reflected to the Genl.
in London.



A most excellent description vvhhat one true and perfect friend ought to doe for another.

Also how to choose such a friend, with most perfect counsellis how to gouerne thy selfe in securitie : both pleasant to reade, and profitable to followe.



The famous philosopher Plato, being asked by his scholars, why he went so often from Athens into Sicilia, the way being long, and the sea very tempestuous, and perillous to traueise and passe: he answered them: the occasion that moues me to goe and come so often from Athens into Sicilia is for no other cause, but onely to see my friende Phocion, a man very excellent in his works and learning: wise in his sayings, and iust and true in his wordes: and also for that he is my great friend, and enimie to vice, and a louer and follower of vertue, I goe
B.i. willing-

Job 1 The parrour from A

willingly to ayde him to my power,
and to consult with him of all things
that I know. And further he sayd:
you ought to knowe, my good schollers,
that a good Philosopher, or wise man,
to visite and succour his friends, to
practise and conferre with him, ought
to esteeme the voiage little, and the
travell light: yea though he should
saile over all the sea, or should journey o-
ver all the land. Apollonius Tiranus
passed from Babylone & passed through
all Asia; did saile over the great flood
of the Indus, & entered the colles of the
mount Caucasus; & ascended the great
heights of the Riphean mountaynes,
passed the frontiers of the Scythians,
entered into the great India; making
this long peregrination & travel for no
other respect, but to visite and conferre
with Archas the Philosopher, his
great friend Agestus, sometime a
famous Captaine among the Greeks
having knowledge that the King Ty-
sarus did hold prisoner another Cap-
taine

Apollonius Ti-
ranus a nota-
ble philoso-
pher.

Nilus a famous
River in Egypt.
The mountaine
Caucasus, a fa-
mous moun-
taine extreame
colde.

The Riphean
mountaine ex-
treame hoate.

Of Friendship.

Let me his very friend, leaving and setting apart all his affaires and travels thorough infinite countries, till he came to the king, and after most humble and reuerent salutation sayd these wordes: I beseech thee most renowned king, that it may please thee to pardon Mynotus, my singular friend, and thy humble subject and all that it shall please thee in fauour to doe for him. I shall and will account it done to my selfe. And I assure thee, O king, thou canst not chastise, or punish his person, but that thou shalt give unto him the feeling of the lyke torment, that thou wilt or canst to be done to him. The king Herode, after that Marcus Antonius was vanquished by the Emperour Augustus, he came to Rome, and set his crowne at the feet of Augustus, and with a bolde heart spake vnto him these wordes: thou shalt now know, O Augustus, if thou dost not already knowe it, that if Marcus Antonius had rather
cruel

13. y.

beloued

Marcus Antonius a noble Romaine and of great auctoritie,

The mirrour

Cleopatra
Queene of E-
gipt after the
death of Mar-
cus Antonius,
enclosed her
self in a tombe
full of liue ser-
pents, & so en-
ded her life, for
the great loue
shee bare vnto
Marcus Anto-
nius her louer.

belæued me then his friend Cleopa-
tra, thou shouldest haue proued how
great an enimie he had bene to thee.
And thou shouldest likewise haue
known, how great a friend I haue
bene to him, as yet I am: but he as a
man y would rather gouerne himselfe
by the will of a woman, then be ledde
by reason and wisdome, he tooke of
me money, and of Cleopatra counsell:
and see here my Realme, my person
and my Crowne here at thy feete,
which I offer willingly to thee to
dispose at thy will and pleasure: but
with this consideration, O invincible
Augustus, that no punishment or
hurt be done, vpon my Lord and
friend Marcus Antonius. For a true
friend will not forsake his friend, not
for the perill of death, nor after his
death, be forgetfull or vnmindfull of
him, although his person be absent.
By these examples and many other,
that I could bring, it may be conside-
red, what fayth and fydelytie one true
friend

of Friendship.

friend oweth to an other, and what perils one of them ought to adventure for an other : for it is not sufficient, that one friend be sorry for an other, for their mishaps or euill fortunes, but to put them selues euen to the danger of death, rather then to faile his friend in his extreame need.

He then of good right ought to be called a friend, and esteemed as true and perfect, that dothe willingly offer, departe, and giue to his friend those things that he lacketh, before he asketh his ayde: and y^e speedely commeth to succor & helpe his friend, being in peril, without calling, or sending for. And therefore there is not, nor can not be in this world, better friendshippe, then this that I haue spoken of, which is that commeth with a free heart of himselfe to ayde his friend in necessity, and to succor him when he is in griefe or sorrow : further we ought to know, that to continue and make perfect friendship, thou oughtest not to

¶ Note how
to know a perfect friend.

The mirror

enter into friendship with many:
following the counsell that Seneca
the Philosopher gave to his friend Lu-
cillus, willing him to be the onely
friend to one, and enemie to none: for
the number of friends causeth greater
trouble, the which causeth per-
fect amity to diminish: nor considering
well the liberty of our hearts, it is
impossible, that one man should, or
can confine or dispose his nature
and condition to the will and liking
of many: nor that many should con-
fine themselves to the desire and li-
king of one. Tully and Salust were
two Orators in Rome, very reno-
med amongst the Romanes: which
two Orators were mortall enemies;
and during their enimities, Tully had
for his friends all the Senators in
Rome, and Salust had no other friend
in Rome but Marcus Antonius: and
one day these two Orators, being in
contention in wordes together,
Tully with great disdain did reproch
Salust

of Friendship.

Salust, saying vnto him: what canst thou doe, or enterpryse in Rome against me? for wel thou knowest, that in all Rome thou hast to thy friend but onely Marcus Antonius, and that I haue in Rome no enimie but him. Salust, made him a ready answer: thou makest great bragges, O Tully, for that thou hast but one enimie, mocking me, that I haue but one friend: but I hope in the immortal gods, that all thy friends shall not be able to defend thee from destruction, and that this one friend of mine shall be of power sufficient to keepe mee from daunger against thee and all thy adherents: and so it came to passe within fewe daies after, that Marcus Antonius caused Tully to be slaine, and did aduance Salust to great authority and honour. A friend may part to another body with all that he hath, as bread, wine, golde, silver, and all other his temporal goods, but not his hart: for that can not be parted nor giuen.

The mirroure

to moze then one: for this is true and certaine: many hold it for great gloze to haue many friendes, but if they consider to what purpose: such a number of friendes serue for no other cause, but to eate, drinke, walke, and talke together: not to succor them in their necessities, with their goods, fauour and credits, nor brotherly to reprove them of their vices and faults, where in truth, where is a perfect amite, neither my friend to me, nor I to my friend ought neuer to dissemble but one to tell another their vices and faults: for in this world is not founde so great a treasure that may be compared to a true and perfect friend, considering that to a true and assured friend, a man may discover the secrets of his heart, and recounte to him all his grieues, trust him with things touching his honoure, and deliuer him to keepe his goods and treasures, which will succor vs, in our paines and trauels, counsell vs in all perilles and

A perfect
friend a great
measure.

of Friendship.

and daungers, reioyce with vs in our prosperities, and will be sorrowfull with vs in our aduersities, and disgraces of fortune. Finally, I conclude, that a faithfull friend doth neuer fayle to ayde vs during his life, nor to complaine & mourne for vs after our death. I agree that gold and siluer is good, and parents and kinred, but farre better is true friends, without comparison: for that all other things cannot helpe vs in our necessity, if by fortune it happen that we be plunged in troubles, but riches many times doth danger vs, yea & doth further increase our perill, and deceiueth vs, making vs to enterpryse vnprofitable attempts, leading vs to the toppes of craggy mountaynes, from which, we fall in great perill, and perpetuall ruine: but a true friend seeing or hearing his friend in daunger or heauines doth minister to him of his goods, trauell and daunger his person, takes long and paynfull boiages, enters into

The mirrour

How to chouse a
perfect friend.

debates and speeches, and doth hazard
his person, onely to helpe, and release
his friend out of perill, with such a
pure affection & amitie, that he would
yet doe more for him, if it were in his
power: hauing then presupposed that
it is necessary to chouse a friend, & onely
to vse him alone, great consideration
is to be had in the choyce and election
of such a one, least thou finde thy selfe
deceiued in thy trust, in vttering thy
secretes to him: haue regarde that he
be not couetous, unpacient, or angry:
a great talker, seditious, or a mouer of
strife, neither presumptuous: for if he
be infected with these vices, thou wert
better to haue him thine enimie, then
to chouse him for thy friend: but thy
perfect friend ought to be of good con-
ditions, and honest customes: that is
to be gentle of nature, wise in his
purposes, and paynefull in trauels,
patient in iniuries, sober in eating
and drinking good in counsell giuing:
and aboue all faythfull and constant
in

of Friendship.

intimacy, and keeping thy secretest
and such a one thou maist surely chuse
for thy friend. And where want and
defaylance shalbe of these conditions,
to flye his friendship as a dangerous
pestilence. Holdethis for a certayne
thing, that much worse is the amity
of a fained friend and fantastickall,
then the malice of an open enimie.
We se none will buye a horse, till first
he hath seene him goe, and wel beved
him: like noz cloath without seing
and feeling it: wine without tasting
it: fische without cheapening it: noz
house without beving it within: noz
instruments without hearing them
sounded, and played vppon: by a more
great reason thou oughtest in chooling
thy friend, to know his behauour and
wisdome and vertues, long befoze thou
admittest him as thy secrete friend.
The Emperoz Augustus was warie
& diffiell in admitting a special friend,
but after he had receiued him into
his friendship, he would neuer leaue
him

Note the Em-
perour Augu-
stus order in
friendship.

The Mirrour

Note Plutarks
opinion.

him, nor reiecte him for any cause or displeasure. Friendshippe ought to be exercised with good men, & in vertuous actions: for although a man make his friend Lord of his secretes, and libertie, yet alwayes reason ought to reserve vertue free. Plutarke saith in his Politicks, that we were much better, to sell dearely to our friends our good turnes, and friendshippes, either in prosperity or aduersitie, then to feede them with faire & dissembling words, & vaine promises, not meaning to performe any of our friendshipps offered. I wish these my trauels might be agreeable to them, that shall peruse that I haue written of Amity, and choise of a friend, hauing writte freely, without flattery. Saluite in his booke of the Jugurthine warres, shewes that it is no lesse commendation for a writer to write truly the valiant acts of the worthy, then to the conquerour to haue executed his charge with valure and worthinesse of armes

of Friendship.

armes: for often it happeneth, the captaine to be slaine in gaining the battaile and victoꝝ, yet faileth he not to be reuiued by good reputation, that he gained befoꝛe his death, being set downe in true histoꝝ by the wꝛiter. Good counsell is of great efficacie in a friend: as said Marcus Aurelius to his secretary Panucius, saying that a man with money may satisfie and recompence many pleasures and good turnes done him, but to rewarde good counsell all the goods had neede to satisfie and recompence. If we will beleue auncient histoꝝes, we shall finde it true, that the vertuous Emperors, fortunate Kings, and hardy Captaines, going to the warres, to conquere their enimies, haue alwaies bene desirous to haue in their company some discrete and learned philosopher, as well to counsell with, as also to recoꝝde in wꝛiting their adventures and noble facts. Great A-
lexan-

Good fame remaineth after death,

Marcus Aurelius a famous empeour of Rome.

The mirror

The notable
emperours and
kings have be-
lieved lear-
ned men great-
ly.

As Armes is
necessarie to is
learning also.

Alexander and Aristotle: King Cyrus,
Chilon: King Ptholome, Pithimone:
King Parrhas Zatyris: the emperour
August: Sironides: Scipio, Sophocles:
the emperour Traian, Phutack: the
emperour Antonius pious: Georgias.
The company of all these philosophers
and excellent men of the world sen-
ued only for good counsell, wherein
their seruices deserved praise: as did
the valiant Captaines, by their hardi-
nesse & manhood. The emperour Nero
asked Seneca the philosopher, what he
thought of Scipio the African and Ga-
to the Censor: he answered the em-
perour, that it was as necessary that
Gato should be borne into the world,
for the common wealth, as Scipio, for
the warres: for as much, as the good
Cato, by his counsell did chase the vi-
ces out of the common wealth:
and Scipio by his cuncty and valiant
nesse in armes, did chase the enemy
of the common wealth. And surely
who shall followe the counsell here
writ

of Friendship

Written, that finde them necessary and profitable: and that help him to assure his estate. For all the troupe of philosophers do affirme, that the felicitie doth not consist in great puissance, nor in hauing worldly riches, but in deseruing wel. For the honour, saue, and greatnesse of this mortall life is of more praicse in them that deserue it then to them that possesse it without deserue, by happe or fortune: for if the earthquakes do most hurte where be the most costly buildinges, and the tempest and lightning is most extreme upon the high mountaines, more then in the vallies, and low places: and that in the greatest and most proud and most peopled cities, the pestilence doth most rage, more then in other places of usual inhabitation: and the birds be entrapped in the liesse unknownen to them: and the calimnesse of the Sea is token of some great tempest to come: and that after long health sicknesse is most dangerous: so do

To deserue wel
is the proper-
tie of good
men.

The Mirrour

I inferre hereby, that it is necessary
for al men to beware of fained friends
and beware of falling into ruine and
daunger of euil fortune, & entrapping
of dissembled friendes. The emperour
Augustus asked Virgil how he might
long maintaine himselfe in his empi-
re, & be liked of the common weale:
he answered, often to examine thy self,
O Emperour, and to know that as
thou excellest all in estate and degree,
and anthozity, so oughtest thou to sur-
passe all other in vertue and noble-
nesse: which was a most excellent and
wise answer. The ancient and wise
historiographers did praise greatly
the greatnesse of Alexander, the lear-
ning of Ptholome, the iustice of Numa
Pompilius, the clemency of Iulius
Cæsar, the patience of Augustus, the
ueritie of Traian, the pittie of Antoni-
us, the temperance of Constantius, the
continency of Scipio, and the huma-
nity of Theodosius: so that these great
princes got their great reputation

of Friendship.

more by their vertues, then valiancy
and great deedes of armes, victories,
& triumphes. One thing is most cer-
taine, that how vicious, dissolute or
dissembling a man be, when he
considereth, and remembreth his wic-
ked doings, and thinkes what he hath
bene, what he he is, and what may
happen to him, for dissembling with
his friends, and other his euill doings,
that if any sparke of grace, or any
goodnesse remaine in him, he will re-
pent him of his former euil, & it bring-
geth beautiesse to him, when he hath
done wickedly: for so say truly, we
neuer receyue so much pleasure and
contentment in doing euill, as we
shall finde displeasure, griefe, venge-
ance and punishment, after euil doing.
Certaine counsells and good aduertis-
ments I will giue all men, neuer dis-
couer nor declare to any person all
that thou thinkest, nether make any
prync how much treasure, or valure in
goods thou haste: for if thou canst not
C. haue

It is a wicked
thing to dis-
semble.

Note these
counsels.

The mirrour

haue all thou desirest, doe not say all
thou knoweste, nether doe hurte,
to any that thou maiest, and is in
thy power to doe: so commonly
greate hurte doeth a man procure
to himselfe in following his owne
will, without resting vpon the rocke
of god consideration and reason.
The second is to be wary, & carefull,
neuer to put to the hazard of variant
fortune those things that concerne thy
person, thy estate and goods: so the
wise will neuer repose or put them-
selues in perrill vpon hope, where
daunger and perrill is likely to ensue:
neither thinke, that all seruices and
proffers that shalbe made them in
woords and friendly protestations shal
be performed so commonly those: that
most liberally offer their friendships,
are slack in performing, yea sometime
redyest, if they see a man hath neede of
him, or that fortune frowne vpon him
to whome he professeth great good wil,
none shall be found a greater enimie
then

of Friendship,

then he: neuer be thou a medler in o-
ther mens businesse, or matters that
touch thee not, neither be slacke in fol-
lowing thyne owne: for a time lost in
doing thy businesse, the like oportuni-
tye thou shalt neuer finde, or recover
again: if thou stand in daunger, and
that there be hope of helpe, speedily
preuent thy mishappe, least by detrac-
ting the time all hope of helpe may
faile thee: chuse them for thy freinds
assured and faithfull, that will haue
care of thee, & hold thee vp fro falling, &
not them, that after thou art fallen
will proffer thee their hand to helpe
thee vp again: hurt not those that thou
hast power to hurt: for the cries and
cursses of the poore, and sometimes of
other, being wzonged, commeth befoze
the presence of God, demaunding ius-
tice and vengeance: in that thou art
of abilitie to do good, help thy friends:
parentes and kindred, and also the
poore. In counsell that that thou shalt
giue, be not affectionate: be not pre-

the duties of a
perfect friend.

do not opresse
or hurte the
poore.

C.g.

Samptus

The mirrour

sumptuous, or seuerer against them
you may commaund: nether doe any
thing without good consideration:
keepe company with them that will
speake the trueth, and flee from them
that be lyars, flatterers, and dissemb-
lers: for more account is to be made
of them, that will forewarne thee of e-
uill that may follow to thee, then to
those that will giue counsell after
thou hast receyued the hurte: For a
wise man is to thinke that although
euils commonly happen not to the
prouident man, yet to thinke possible
they may come, is wisdom: for it hap-
peneth, the shippe suddainely by tem-
pest to wacke, when the Sea is a lit-
tle before very calme & quiet, and the
more fauourable thou findest fortune,
so much the more haue thou feare that
she will be cruell, and despitesfull a-
gainst the: make no small account
of this little worke, and brieife aduer-
tisment, for experience teacheth vs,
that a little diamond is of more esti-
mation

A wise confi-
deration.

of Friendship.

mat son then a great ballays. Consider also, how the time flyeth away, and all things come to an ende: and that thou must depart from thy riches, be forsaken of friendes, and thy person to dye, and those that should succede and follow thee shall utterly forget thee: and thou shalt not knowe, to whome thy goods and succession, shall come, and lesse how thy children and heires shall governe themselves, nor whether they should proue good and vertuous, or not. Chilon the philosopher, being asked what thing he did finde in this worlde vpon which fortune had no power, he answered: there be two things onely in this worlde, which time cannot consume, nor fortune destroy, that is fame and good reputation of a man, that is written in booke, and veritie hidde, for that veritye and trueth may be hidde and clouded for a time, but in the ende it will manifeste it selfe: if thou wilt sometime, for the recrea-

A notable counsell.

Fame and verity will neuer be couered.

The mirroure

Time spent
vertuously.

tion and contentment of thy spirites. To peruse these counsels, here sette downe, thou shalt haue cause to think it a good trauaile, and woorkes and time bestowed well. As Suetonius Tranquillus doth write of Iulius Caesar, that among all the warres and continuall following them, he did not ceasse to reade and write some thing, yea being in the campe, and in his tente, commonly in one hande he held his speare, and in the other his penne, to write his commentaries. Man is to make great accounte of the time losse, moze then to haue care to keepe his treasures and riches: for the time being well employed shall bring him to saluation, and treasures euill gotten shall be the cause of eternall damnation, ouer and besides a great trauaile and wearynesse to the body of man, and greater perrill to his soule, when he occupyes all his dayes and all his life in the affaires, of this world, and cannot separate
hys

of Friendship.

his mind from these worldly affaires,
till he be called to the place, where he
must make accounte of all his wot-
ched doings, and leave his body in
the earth, a fode for wormes. And fi-
nally, I assure you all that shall
reade this shorte aduertisemente and
councell; that of all the treasures, rit-
ches, prosperities, seruices, authori-
ties and powers that you haue, and
possesse in this your mortall life, you
shall carrie nothing with you, but on-
ly the time that you haue well em-
ployed, and spent vertuously,
during the course, and time
of this your mortall
life.

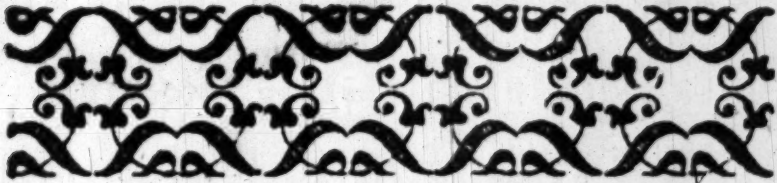
FINIS.



of your life
 will be recalled to the place where he
 will make account of all his works
 shed blood, and leave his body in
 the earth a waste for worms. And if
 truly, I assure you all that shall
 read this short exhortation and
 counsel, that of all the treasures, rit-
 es, properties, services, and pos-
 ses and powers that you have and
 possess in this your mortal life, you
 shall leave nothing with you, but on-
 ly the time that you have, shall en-
 joyed and spent accordingly.
 During the course and time
 of this your mortal
 life.

FINIS.




An excellent aduertise-
ment and counsell to be by
the readers well remembred: not to
trust prosperous fortune, neither the
felicities of this worldly life. With
diuers histories, and antiqui-
ties approouing the same
by examples,

Collected out of sundry tongues
by. I. B.



AT LONDON
Printed for Abell Ieffes, dwel-
ling in Sermon lane neere
Paules chaine.

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A godly aduertisement to the Reader,



Among al the Romains,
the great Cato the Cen-
sor was had in singular
reputation, which in all
the progresse of his life
was so honest, and in gouernement
of the common wealth was so right-
wise a Justiciar, that by good righte
there was written vpon the Gate of
of his house these Epitaphes: A most
fortunate Cato, the reputation of
whome is such toward the common
wealth, that there cannot be found a
man that is able to Justifie that euer
he sawe thee doe euill, or that any e-
uer durste pray thee of any fauour or
grace in any cause that was not iust
and honest. And by good reason such
honour was done hym: for amonge
all the noble and famous Romaynes,
it was he alone that would not suffer
that any Image of himselfe should be
erected or set vp in the capytoll of
Rome

Cato would
haue no statue
or Image of
him self set vp
as the notable
Romans vsed.

The Mirrour

A mans good
works rather
to be followed
then his image
to be looked
vpon.

Rome, as the other famous Ro-
maynes did vse for their honour and
remembrance to continue. Many ha-
ving great marvell why this worthy
Cato refused the honour, where vpon
were great discourses and speeches in
Rome: Cato vpon a day being in the
Senate house, sayd openlie vnto
them: the cause y^e I wil not cōsent to
set my Image in the capitoll, is for
that I desire that after death my good
workes should rather be followed,
then to goe after, & beholde my I-
mage, and enquire what house or pa-
rents I came of, and what euill I
hane done in my life time: and so my
euill deserts might cause my statue
or Image to be throwen downe, to
my infamy and dishonour after my
death: for it happeneth often that those
which by variant fortune, from base
estate be mounted to great honour,
come afterwards by the same occasi-
on to be plunged and ouer throwe into
vtter ruine and defamy: for many be
reue-

of Friendship.

reuerenced and honoured for their great riches, while they possesse them, which after are mocked when fortune hath abaced them, and depriued them of their riches. Lucian doth recite that Pompey the great was wonte to say: my friends we haue little cause to trust the flatterings of fortune: as for my parte, I haue proued by experience, that obtayned the rule of the Roman empire before I did once pretend it, or had any hope to doe it, & you know how sodainly againe it was taken from me, whē I nothing suspected any such hap to come. Lucius Seneca being banished from Rome, wrote a letter to his mother Albine, in which, in comforting her he said these words: know this for certaine, good mother Albine, in my life I neuer gaue credit to, or trusted fortune, although there were betwēne me and her many shewes of friendlinesse: but what so ever she as a traitres consēted to, whereby I found my selfe in rest and tranquillitie.

Note Pompeius wordes of the varietie of Fortune.

The wise will not presume vpon good hap.

A caveat

lity: it was not done by fortune, by
will to cease to hurt me. but onely to
giue me the more great fall, and dis-
simuled assurance of her furious re-
uenge towards me: yea even with
þ furies, that one campe of them come
after another armed against me to giue
battayle: for all that she giues me, ei-
ther in riches or honour by her libe-
rality, I accept it but lent, & not to
continue, but small time: the promises
þ fortune offers me, the honours she
doth mee, and the riches she giues
me, I lay it by accompte in my house
by it selfe, that alwayes I looke to lose
it euery howre of the day and night:
even when it pleaseth her to take all
again, without any thing troubling
my minde or spirites, or making do-
lourous or heauy my heart any thing
at all, and further knowe, that al-
though I haue bene beholding to for-
tune, yet I haue alwayes deter-
mined neuer to put trust in any thing
she giues me, nor hope in my heart
safely

against fortune.

safely to keepe it, otherwise then for
time to take pleasure in it, but no as-
surance. I loue to haue fortune my
friend, rather then mine enemie, but
notwithstanding, if I lose all that
she giues mee, it shall grieue mee no-
thing: therefore I conclude finally
that when fortune causeth or suffereth
my house to be robbed and assailed by
the greatest extremity shee can: yet
shall it not cause me to giue one sigh
from my heart. We reade that King
Phillip the father of great King Alex-
ander, when he had receiued newes
of three victories that his Captaines
and men of warre had gotten in di-
uers places, he immediatly kneeled
down, ioyning his hands together, lif-
ting vp his eyes to the heauens, & spake
these wordes: O cruell fortune: O
most pittifull gods: after my prospe-
rous successe, I most humbly pray
you that after such great glory as you
haue giuen mee at this present, you
will moderate the chastisement, I
fear:

A wise kinge
that doubted
prosperous for-
tune.

The mirrour

How fearefull
the king Phil-
lip was.

feare will follow: and that it may be
with such pittie, that it be not the cause
of my extreame ruine and destruction:
for I am certaine that after great fe-
licity and prosperity of this life there
followeth great misfortunes and dis-
graces. All these examples afoze reci-
ted be worthy to be noted and often
called to our remembraunce, that by
thinking on them we may know how
little we haue to trust in fortune, and
how much we haue to feare the flatte-
ring fawning and felicities of this
life. True it is that we be very frayle
by nature, & therefore fall into many
fragilities dayly. This world as a
traytoze doth vse alwayes to giue vs
troubles and sorowes, as a recharge
after our good happes. So that we
may by good right call our felicities
catweries or burning diseases in the
flesh almost incurable to heale: for
that the world is subtle to finde euery
fraud and mischæfe, without giuing
vs warning to foresee the sequell that
followes.

against fortune.

followes. As is manifestly scene: for we
fall into a number of mishappes before
we can be ware. Yea if it fortune that
sometimes we happen vpon pleasures,
or contentments of mind, by good fortune,
as we terme it, there followes a daunge-
rous gulse of troubles, and a sea of dolo-
rous thoughts: so y^e we hoping, as right
wo:ldlings, to holde in certenty our good
happes, riches & treasures of this wo:ld,
are suddaynly entrapped and toyled in y^e
nets of misfortune, hidden vnder a vaine
hope of our good fortunes continuing with
vs. As though we had good fortune taken
in our netts, and so forced to abide with
vs: as had one notable Captaine Timo-
theus (as poets sayne) for that hee was
happy in all his enterprises. wherefore,
how high, great, riche, or how wise so e-
uer we accompt our selues: of this wee
may be sure and certaine, that all men
that be in the wo:ld, shall find the selues
deceiued in following the wo:ld, and the
practises vled in the same. And such is our
folly that after a little good fortune our
wittes be captiuated and drowned in our

After pleasure
payne follow-
eth.

Timotheus a
fortunate Cap-
taine.

D.L

owne

A caucat

trayterous
orde.

owne conceite, that we offer our selues
as a praye to euill haps and froward for-
tune, which commonly irrecoverable. And
trayterous world, which for a short time
doeth flatter vs, and sodainly with the
flitting of an eye doeth hunt vs from
thence: sodainly thou giuest vs occasion to
be merry, and by and by makest vs hea-
uy and sad: now thou doest aduance vs,
and shortly after abate vs, & inchant vs:
vnder the guise of troubles doest thou tra-
uell and weary vs, and makest vs so fast
in thy toyles & troublous laboꝛs, that
we can not escape thy engines: for
the more knowing a man hailety
and glorious, the more doth provide for
him honors and riches, deinty fare, beu-
tifull women & other worldly pleasures
and restes, which is to no other end, but
after all these wished pleasures and dein-
tines, ministered vnto vs, euen as a baite
is to a fisher: we are sodainly & more easily
taken in the nettes & snares of our owne
wickednes: but as for our first temptation
that by the world be presented vnto vs,
we thinke it impossible that we should
be

against fortune.

be so often assailed with aduersē fortune,
and our power is smal to resist, is cause
to vs of great hardnesse: but I would
haue one that is most affectionate to the
world, or loueth it most, should tell me,
what hope or recompence he or they can
recouer after they be deceiued of y^e world
and their trust they haue of the continu-
ance of their brittle pleasures: by trusting
whereof they after endure so many in-
cūbrances of fortune. If we should euer
hope they would continue with vs, that
were a great folly and mockery, conside-
ring that the time when our life is moste
sweete and agréable to vs, then is death
most neare vs, euen moste sodainly to
intrap vs: for when we thinke to haue
peace and truce with fortune, at the same
instant she rayles a camp, and stirs vp a
new war against vs. And I certainly be-
leeue that which I haue written and sayd
shalbe red of many, and remembred and
belieued of few: that is, that I haue kno-
wen great dolours and lamentations to
haue bene in the houses of many, where
befoze hath bene great ioye, laughing and

Death mo-
neare whē lif
is most desire

D.ii.

reioy.

the world described.

the Peoples
compt.

reioycing in this woꝛld, which is a glner
of euill, a ruine of good things, a heape of
wickednes, a tirant of vertue, an enemy
of peace, a friend of wars, a mayntayner
of erroꝛs, a riuier of vices, a persecutoꝛ of
vertues, an inquēter of nouelties, a graue
of ignorance, a foꝛrest of mischese, a bur-
ning desire of the fleshly delightes & insa-
tiable delicacy, in feeding & gourmandise,
and finally, a Charibdis oꝛ most dange-
rous gulfe, in which doth perish many
noble harts, and a very Scilla, where also
doth perish al our desires & good thoughts
foꝛ the people dos not accompt them hap-
py that deserue well, but those that posses
the riches and treasures, which vpon the
suddaine some times they see foꝛtune vt-
terly despoyle them of that the possesse:
but of that minde were not the Philoso-
phers & Sages, neither at this day those
that be wise and vertuous. we see some
lose their riches and some their liues and
treasures together that haue bene long in
gathering & getting: foꝛ where is greate
riches enuy followeth, as the shadow the
body. Ewfenides was in great fauour w
king

against fortune.

king Ptholome of Egypt, & thereby very rich: reioycing in this prosperity of fortune, said to another his great familiar: the king can giue me no more then the rule of all that he hath: his friend answered him: yet aduerse fortune may take it all from thee, & then it will be a græuous day to thee, to descend the degrees of good hap. shortly after it followed that king Ptholome found Ewsenides talking secretly with a woman that king Ptholome loued greatly, wherefoze the king taking high displeasure againste them both, commanded the woman to drink poison, and caused the man to be hanged before his gate. Plaucian was so greatly esteemed of the Emperoꝝ Seuerus, that al that Plaucian preferred, the Emperour thought well of, & willingly accomplished his requests: yet was he sodainly slain in the kings chamber by the hands of Bahian the Emperours eldest sonne. the Emperour Commodus, sonne of the good Emperour Marcus Aurelius, loued one seruāt that he had, called Cleander, a mā very wise & olde, but yet couetous: which

Note this.

The cruelty of a king in respect of this liuer.

Plaucian slayn by the Emperours sonne.

The ende of extreame couetousnesse.

A caucat

Princes com-
maundements
are dangerous
to be broken.

It is daunger
to contend
with princes.

man being asked pay by the souldiers of Rome, shewing the emperours warrant vnder his hand, yet would not Cleander make pay, wherefore the Emperour seeing his disobedience, & the small respect he had to doo the emperours commaundment, commaunded immediately that Cleander should be put to a shameful death, and all his goodes confiscate. Alcimendes, a famous king in Greece, had one y^e serued him, named Pannonian, one that the king held in singular fauour, and account, in so much that the king played at tennis with this his seruant: in playing, a contentiō grew betweene them, where the chace was marked, the king said in one place, Pannonian in another, the king being in a great fury, commaunded his garde to take him, & in the same place that Pannonian affirmed the chace to be, y^e king caused Pannonians head to be cut of, the Emperour Constance fauoured greatly one Hortensius, in so much that all matters in the common wealth, the wars, and houshold affaires were done by Hortensius his direction: the emperour

against fortune.

perour haning cause to signe letters very
hastely, & Hortensius brought the Em-
perour a pen that was euill made, or else
some faulte in the yoke, that the Empe-
rour could not readily write with it, the
Emperour being very angry caused Hor-
tensius head to be cut of wout any stay.
Many other examples might here be
brought in. How great Alexander slew
in his anger Craterus. King Pirrhus cau-
sed his secretary Alphabot to be slain. The
emperour Brutus, Cinclatus his deare
friend. Domitian, his chamberlen Rufus,
by which examples may be seen the vain-
nesse of the alteration of prosperitie and
riches, & for light occasions also death.
King Demetrius asked the Philosopher
Euripides, what he thought of the weak-
nesse of man & of the vncertainty of this
life, he answered: O king, there is no-
thing certaine in this life, but that sud-
daine eclipses and incumberances chan-
geth. King Demetrius answered: you
might well say they change daily, and al-
most from house to house. So that there
may be inferred by the words of this
god

A cruel punish-
ment for a light
fault.